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J. T. HERSHMAN—Editor.

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To the Freedmen of Louisiana.

THE BUREAU OF REFUGEES, FREEDMEN AND ABANDONED LANDS, New Orleans, October 20, 1865.

A change has been made in the office of the Assistant Commissioner of the Bureau of Refugees, Freedmen and Abandoned Lands for the State of Louisiana. Mr. Conway has been relieved, and I have temporarily assumed the duties of said office. Before progressing further in my work I wish to address to you the following plain words. The remarks will perhaps properly apply to you fully, but I believe that nearly all of you stand towards the Government and the white people; that you endeavor to observe that relation; and that you are in the main industrious, honest and frugal.

The Government has made you free. You can now work for such employers as you may desire; you can control and use your own wages, and you can sue and obtain justice in the State courts, as other freedmen did when you were in a state of slavery. For what more can you ask. Slavery has passed away, and you are now on trial. It is for you to prove that you are able to take care of yourselves, and that you deserve to be made free.

In the abrupt change brought about by the sudden passing away of slavery, you required some assistance—some power that would take care of you for the time, and that would properly direct you in a new path of life. Therefore the Bureau of Refugees, Freedmen and Abandoned Lands was established. But you must not mistake the objects of this Department. It is not the intention of the officers of the Bureau to nurse and pamper you, to feed and clothe you, or to give you any privileges that other persons do not enjoy. Neither will you be shielded and protected when you do wrong, for you will then be placed in the hands of the military authority or the civil courts for trial. The object of the Bureau was merely to protect you when you were debarr'd from the benefits of the law, and to teach you how to live and labor as free men. You cannot always have this help which a generous Government has offered you. Soon it will be withdrawn and if you cannot then live without it you do not deserve to be free.

You are now working for yourselves, and you have every inducement to be industrious and frugal; faithful to your employers and honest. By so doing you will soon gain the confidence of the community, and all men will respect you and treat you fairly and kindly. You must now try and lay by as much of your wages as possible; thus you will soon be able to buy land and establish your selves in business, and then when old age comes you will have the means to live in peace and comfort. You must remember that you have no masters now to take care of you in sickness and in old age.

Some few of you have the mistaken notion that freedom means liberty to be idle. This is a great mistake. There is work for every person in this country, and idlers and vagrants will not be tolerated. Those of you who have gone to the cities and cannot get work to do must leave them and go back to the plantations, where all can be employed. Do not fear that you will not be paid for your labor, for the law will protect you. The planters will give you good wages, and your work will be of benefit both to them and yourselves.

There is no way for you to live but by hard work. I believe, now that you are free, that you will work better than ever; but if you do not work of your own accord, or if the law can not compel you to work, then you must leave the country, and the good opportunities that you now have of gaining a living and making yourselves independent, will be given to more deserving persons. I advise you all to return to your old plantations, where you have been kindly treated, for there you are known and there you can get better wages.

You must not suppose that your former masters have become your enemies because you are free! All good men among them will properly recognize your relations towards them as free laborers, and you can gain the confidence and good will of all others by being industrious and faithful, and by living up to your contracts. Neither fear that you will lose your freedom, for your former masters acknowledge it, and it will be defended by the Government.

This thing you must learn above all others—a contract must be sacredly observed. If you engage to work, and then through no fault on the part of your employer you do not do so, or cease to work after having commenced, or do not work well, your employers will lose all confidence in you, they will not then be obliged to pay you your wages, and you will not again be hired. In the absence of civil law regulating agreements between the whites and yourselves, contracts for hire have been made for you by the agents of this Bureau and by military officers. For the present your wages are secured by a lien on the crops which you are producing; but as the civil law cannot afford relief to the planters, they have no way to make you perform your part of the contract. Instructions will, therefore, be given to all officers and agents of the Bureau to compel those of you who do not do so to work and fulfill your obligations, unless you have been unfairly dealt with by your employers. As soon as these contracts expire you must make new ones similar to them for the coming year, for you must remember that you are working for yourselves; and if you do not renew your contracts, and live up to them, you will have no means of living, for in that case you will be able to get assistance from no person.

You must not believe the idle and malicious stories that have been told you by bad men as to what the Government intends to do for you. All has been done for you that you can expect. Neither rations, nor clothing, nor mules, no wagons nor working implements will be given to you hereafter. The most that will be done by the Government will be to furnish assistance to the aged and infirm—those who cannot work; and this assistance will not be furnished when the State can take care of such persons. No land will be given you. Already a large quantity of the land that was held by this Bureau has been returned to its owners, and even had it not been returned, it would not have been given to you or divided amongst you. There is no possible way by which you can procure houses and lands for yourselves but by working hard and saving your wages. Then you will have the means to purchase such, as other persons have done.

The Government will not do more for you than for the white laborers who are your neighbors, and it is not proposed to divide up the lands in the South for them, nor do they expect or demand such action. The Government has made you free and it will protect you in your freedom. It will do nothing more. The only change that you must expect next Christmas and New Year's, is that you must then make new contracts to work and for hire for the coming year.

I have addressed you thus plainly, in order that you may all understand what I say. Now let me repeat, that you need have no fear of being again reduced to slavery. The Government will protect you in your freedom for all time to come, and in return for this great boon do not disappoint those who expect to find you industrious, enterprising and honest.

J. S. FULLERTON,
Brevet Brig. Gen. Vols.,
Asst. Comm'r Bureau R.F. and A.L.
State of Louisiana.

[FOR THE CAMDEN JOURNAL.]
General Council of the Protestant Episcopal Church in the Late Confederate States.

This ecclesiastical body, composed of Bishops, Clergymen and Laymen from Dioceses in sundry Southern States, met pursuant to appointment three years ago, in Augusta, Georgia, Nov. 8. The Bishops of Virginia, Georgia, Alabama and Mississippi were present, with deputies, clerical and lay, from their Dioceses, and also from South Carolina, whose Bishop was detained at home by illness consequent upon the operation lately on his eyes. The Bishop of Florida also was expected, but from some cause unknown did not appear. The House of Deputies was organized by the election of the Rev. C. C. Pinckney, of S. C., to the Presidency, and of the Rev. J. M. Mitchell, of Ala., as the Secretary. The next important questions before the Council were of re-union with the Protestant Episcopal Church in the United States of the North, and of the course proper to be pursued in reference to the military order which has closed the Episcopal Churches in Alabama and suspended the Bishop and Clergy of that Diocese from their functions. On both these matters, which were discussed unreservedly and in the best temper, the decisions of the Council were unanimous, and are expressed in the following resolutions and protests:

Action of the General Council of the Protestant Episcopal Church in Reference to Re-union with the General Convention.
WHEREAS, The several Dioceses, which we as Bishops and Deputies, represent at this Council, were impelled by political events to separate in a legislative capacity from the Protestant Episcopal Church in the United States, and did decide on grounds sanctioned by Holy Scripture and primitive antiquity, to unite together and adopt for their better government and more convenient action, a constitution and code of canons, and did meet in pursuance of that Constitution in General Council in November, 1862. And

WHEREAS, This Church, so organized, although arising out of political events, was, from that time a duly organized branch of the Catholic and Apostolic Church, and may of right so continue to be, or may through the action of its several Diocesan Councils form any other synodical association; and

WHEREAS, In the opinion of several of the Dioceses which co-operated in the formation of this independent branch of the Church Catholic, the political exigency which caused its arrangement no longer exists; and

WHEREAS, The spirit of charity which prevailed in the proceedings of the General Convention of the Protestant Episcopal Church in the United States, at its late session in Philadelphia, has warmly commended itself to the hearts of this Council; therefore,

Resolved, 1st. That in the judgement of this Council it is perfectly consistent with good faith which she owes to the Bishops and Diocese with which she has been in union since 1862, for any Diocese to decide for herself, whether she shall any longer continue in union with this Council.
2d. That it be recommended that wherever the word *Confederate* occurs in the standards of the church the word *United* be substituted therefor.
3d. That inasmuch as the change recommended in the foregoing resolution (being a change in the prayer book) cannot be legally completed until the next meeting of this Council under the circumstances it should in the meantime have the force of law, in any Diocese when approved by its Bishop and the Diocesan Council.
4th. That each Diocese now in connection with this Council shall be governed by the Constitution and Canons thereof until such time as it shall have declared its withdrawal therefrom, as herein provided for.
5th. That whenever any Diocese shall determine to withdraw from this Ecclesiastical Confederation, such withdrawal shall be considered as duly accomplished when an official notice, signed by the Bishop and Secretary of such Diocese shall have been given to the Bishops of the Dioceses remaining in connection with this Council.

STEPHEN ELLIOTT,
Ch'm of Com. of House of Bishops.
C. W. ANDREWS,
Ch'm of Com. of House of Deputies.

The Committee to whom was referred the following joint resolutions of the General Council, viz:

Resolved, That while we avow the change of word *Confederate* to that of *United* whenever it occurs in the Prayer Book, we recommend that a joint committee be appointed by this Council to enter its solemn protest against those military orders by which Churches have been closed and clergymen ordered to be suspended from their functions because they could not use certain prayers under the dictation of military authority—do respectfully report that

WHEREAS, The Bishop of Alabama was elected and consecrated under the Constitution and Canons of the Protestant Episcopal Church in the Confederate States, and never has been, nor is now, a Bishop of the Church in the United States, nor can he so in the judgement of that Church, as recently expressed in his case, unless and until he shall have made the required promise of conformity to the Constitution and Canons thereof, and

WHEREAS, For this reason he held that he was under no ecclesiastical obligation to use the prayer appointed in the Prayer Book of said Church for the President of the United States, and all others in civil authority; and

WHEREAS, The independence of the Church, in matters purely spiritual, is held to be of Divine authority and has been the doctrine of the Church from the foundation of christianity, and is at this day conceded universally by the powers of this world, whenever the Church has been true to itself—

Therefore, we the members of the Council do, in our own behalf, and in behalf of the christian Church throughout the world, solemnly protest against the order issued September 26th, 1865, from the Headquarters of the Department of Alabama, that the Bishop and Clergy of that Diocese be suspended from their functions and forbidden to preach or perform divine service, and that their places of worship be closed, and against all and every secular interference with ecclesiastical affairs, as a violation of liberty of conscience, as guaranteed by the Constitution of the United States.

STEPHEN ELLIOTT,
Ch'm of Com. of part of House of Bishops.
PAUL TRAPIER,
Ch'm of Com. on part of Clerical and Lay Deputies.

It was agreed that the next General Council (if there be any) shall meet in Charleston in this State.

Resolutions expressive of the high sense entertained by the Church of the late Bishops of Tennessee and Louisiana (Bishops Otey and Polk) and of the late Treasurer (J. K. Sass, Esq.) were passed unanimously.

After an earnest and affectionate prayer from the presiding Bishop (Elliott) the Council adjourned.

The Georgia Convention has repudiated the war debt of the State by a vote of 133 to 117.

CAMDEN, FRIDAY, NOV. 24.

THE CAMDEN VOLUNTEER POLICE will meet in the Temperance Hall on Saturday next at 4 o'clock P. M.

All merchants and tax payers are earnestly requested to meet at the same time and place. By order of A. D. GOODWYN, Capt. Com. manding. U. P. BONNEY, O. S. November 24.

DORR'S HACK LURE TO SCATTER.—We are pleased to learn that our enterprising friends, the Messrs DORR, in connection with Messrs. SREEDMAN and McDONALD, of Sumter, propose running a daily line of hacks between Sumter and this place, thus giving us daily communication with the outside world.

These gentlemen also hope to perfect an arrangement whereby our mails will be delivered here upon the day after their receipt in Sumter, thus putting us in possession of our Wilmington and Charleston files one day after their issue. The efforts made by these gentlemen to secure us regular and frequent mail facilities certainly entitle them to our thanks and support.

Remuneration for carrying the mail, they get none, and the hope of payment for the services they render us and the country may, if granted at all, be at some very remote day.

To our people, then, they look for support. To spin the line and they will continue to serve us. Their hacks are comfortable, their drivers attentive, and travellers will find this mode of conveyance to the Railroad pleasant, and charges reasonable.

To merchants they offer an admirable opportunity for getting goods with dispatch, which they offer to transport at reasonable rates. These gentlemen are doing much for us, let us sustain them.

OUR IMMEDIATE FUTURE.—We are not permitted to lift the veil which conceals coming events, yet most of human life is expended in thought and labor for the probable future, and man is deemed wise or provident, as he cares for or ignores that future, and his sagacity is measured by the success with which he has anticipated events.

We seemed, but a little while since to be sailing on a smooth sea, towards the port of reconstruction, and were preparing ourselves for the duties incumbent upon us so soon as we were landed. All at once a dead calm is upon us, with some heaviness in the political atmosphere, betokening, perhaps, a storm. We are powerless to prevent it; and can but bow our necks as has become our wont. This is true as to our political condition. To submit and obey is all that we can do. This we have done, and if we are shut out from the privilege of civil government, we can but submit still. We do not know that there is real danger of this result; but there are certain very threatening indications. But whether we are to live under military government or are to be reconstructed with some share in civil government, there is much that we can do for our material advantage and advancement. In either event President JOHNSON (heaven spare him) does not seem disposed to crush us out entirely; and we can all go to work and help to build up the State, by devoting ourselves assiduously to our private pursuits. Every one in this impoverished country has to go to work, or he starved out; and the sooner those who won't work—he they white, black or colored—are starved out the better for the common good. There is certainly no stores for dross in this live. Away then, with "conchance," "rampancy," etc. Let each one's crest be the emblem of his calling—whether it be book, spade, plough, hammer, or yard stick, and let each one's motto be "scuffle on."

There is one point upon which the future is revealed to us. It is evident that whether we are to live under civil or military rule—whether in this State the "Freedmen's Bureau" or the "Freedmen's Code" is to be our guide, no class of men, white or colored, will be allowed to live in idleness and vagrancy—sleeping by day and thieving by night. We are informed by both of these authorities—the one existent, the other expectant—that the freedmen are expected to enter into contracts for labor, and to keep these contracts. That is what many of them have failed to do; and it was absurd to expect it, immediately succeeding so complete a revolution in their whole condition. It would not be wise to anticipate that any regulation will succeed, in any complete degree, in producing this result. But the experiment must be tried. There is no dodging it. Let us go then earnestly to work. Let us make all due allowances for the ignorant and benighted condition of the colored race—more situated against than sinning—let not the insubordination or ingratitude of a few months unaccustomed license, estrange the kindly relations of a lifetime, eye, of generations. Let each of us who employ them as laborers essay the task in a spirit of justice and generosity, starting out with the recognition of the *legal fact*, that they are free, and therefore entitled to contract, and to have their just contracts enforced. Their present unenlightened condition entitles them to our generous forbearance and consideration. They must be brought by cultivation to approach the standards which actuate the white man; and when we look around us and see how many white men will starve rather than work, do not let us be too easily discouraged in our efforts in this experiment. We believe that a firm exhibition of justice, mingled with a kind, forbearing, generous spirit, will do much to improve their condition and their value as laborers. We know further, too, that our late slaveholders are a generous, lofty people, and may well be trusted with their late slaves with rare exceptions. We know, unfortunately that there are exceptions, who if not restrained both by law and by the moral influence of the community, would add difficulties and embarrassments to any system which may be adopted. These difficulties are heavy and numerous at best. It will require prudence, discretion and

a wholesome public opinion to preserve society from great disorders. That public opinion must be brought to bear both to protect the rights of the freedmen and the rights of society; for if it be one-sided it will not only be valueless, but it will involve us in difficulty and keep alive the pernicious intermeddling with our internal affairs, which we believe has resulted in the utter wreck of the white man's prosperity, and the black man's happiness in the South, for a long time at least.

Will Jeff. Davis be Pardoned.

We copy the following from the Washington correspondence (Nov. 10) of the New York "Times": "It is true that there was some time ago, a determination on the part of the Government, in general terms, 'to have Jeff. Davis tried for treason in the civil courts.' This was the position of affairs at the time when the South Carolina delegation applied for his pardon. They were assured in substance, by the President, that the Government had no thirst for the blood of Mr. Davis; that even if he should be convicted of treason, he would be pardoned; and that the President's only anxiety in regard to the case was, to have it determined by the highest judicial tribunal, whether treason had been committed or not. At that very time, that question was under advisement by no less than four of the most eminent constitutional lawyers now living. The result of their investigations has since been laid before the President and I communicated the substance of it to 'The News' last Friday night, by telegraph. The principles which govern the case are contained in my letter of October 1. This legal opinion of course has as yet all the calculations of those members of the Cabinet who would have gloated over the conviction of Mr. Davis for treason. They were willing enough to have him tried, as long as they supposed that he would certainly be convicted. But now that it is known that no such convictions can be obtained, they are sorely puzzled what course to take. It is said that the Divine Stanton fell back at once upon a military court; but there will never be another tribunal of that description, as long as Andrew Johnson is President. It is a mistake to suppose that any conditions will be attached to the pardon of Jefferson Davis. He will not be banished or required to expatriate himself. His pardon will be unconditional, as his acquittal, if put upon trial, would be full and honorable.

A COURT SCENE.—"William, look up. Tell us, William, who made you. Do you know?" William, who was considered a fool, screwed up his face and, looking thoughtful, somewhat slowly answered "Moses, I s'pose." "That will do," said counsellor Gray, addressing the court; "that certainly is an intelligent answer, more than I supposed him capable of giving, for it shows that he has some faint idea of Scripture; but I submit that it is not sufficient to entitle him to be sworn as a witness capable of giving evidence."

"Mr. Judge," said the fool, "may I ask the lawyer a question?" "Certainly," said the Judge. "Wal, then, Mr. Lawyer who d'ye s'pose made you?" "A n, I s'pose," said Counsellor Gray, initiating the witness. After the mirth had somewhat subsided, the witness drawled out, "Wal, now, we do read in the good book that Aaron once made a calf, but wh'd thought the darned critter had got in here?" The Judge ordered the man to be sworn.

THE CHANCES OF THE ADMISSION OF THE SOUTHERN MEMBERS INTO CONGRESS.—The well informed correspondent of the Philadelphia "Ledger" writes from Washington November 10:

The opposition are in fine feather over the result in New Jersey and New York yesterday, and they declare that the coast is now clear for action. What they propose, is to have an early caucus, at which a plan of action shall be agreed upon, and this action is to be made binding, if possible, on all the opponents of the President's policy. The bold feature of the programme will be the exclusion of the Southern Representatives, and there is too much reason to fear the game will be successful. Indeed bets of two to one are making that the South will not be admitted unless all the demands of the Radicals are acquiesced in. A union of the Democratic members with the North-western Conservative Republicans may possibly upset the proposed scheme; but the chances are that the opposition will have things pretty much their own way, even though some burns while their fiddling is in progress.

"IF THE VICTORS ARE MAGNANIMOUS THE VANQUISHED WILL BE LOYAL."—At the opening fair of the American Institute in New York, General Daniel E. Sickles uttered this sentiment. He also stated that it had been almost in every instance, the uniform error of the successful party, in civil wars, to perpetuate the passions of the conflict by proscriptive measures against the vanquished, and instance the bad results of such proscriptive measures as applied to France in the case of the Huguenots; in the action of Spain towards the Moors and Jews; in England towards Ireland; and in Austria towards Italy and Hungary. Let the proscriptionists and radicals learn a lesson, both from the text quoted above and the illustrations drawn by Gen. Sickles.

Women are angels. If they were, they would go to heaven for husbands—or, at least, be more particular in choice on earth.

Important to the Blacks.

The following important order is published in the Lynchburg papers of the 14th, and has a special interest to our section just now:

HON'G'S. SUB-DISTRICT LYNCHBURG. }
Lynchburg, November 12, 1865, }
The following circular is published for the information of the public, by order of Major H. J. McDonald, commanding Sub-District of Lynchburg, Virginia; Hon'g's. DISTRICT OF VIRGINIA, }
Richmond, Va., November 9, }
CIRCULAR No. 25.

The Major-General commanding is informed that the impression prevails among the freedmen that the Government of the United States will, on the coming Christmas day, divide among them large quantities of land, and that in consequence of this impression many of them refuse to enter into contracts to labor beyond that day.

In order to correct this erroneous impression, the commandants of the several Districts will immediately detail proper officers and send them into every county, and as far as possible, into every neighborhood within their several commands to explain to the freedmen that the Government has neither the intention nor the power to meet these expectations, and to urge upon them the absolute necessity which exists that they should make proper contracts to labor during the coming year.

Officers will be selected with great care for this duty; they will consult with the principal inhabitants of the location to which they may go, and through them will endeavor to meet and converse with those of the freedmen who possess the greatest influence over their fellows. By command of Maj-Gen'l A. H. TERRY. (Signed) ED. W. SMITH, A. A. G. Official: A. A. SEXTON, Atg. Adj-Gen'l

Novel Place of Amusement.

Here is an anecdote extracted from the London *Telegraph's* account of the building of the new bridge at Blackfriars, and worth quoting:

At the building of Westminster Bridge, diving bells were used, but a difficulty arose of a very unexpected kind. The men in the bells, comfortably out of sight of their employers, found themselves under no compulsion to work. One would not think at first the bottom of the great London sewer was a pleasant place, for the liquid which flows in the Thames, and by courtesy called water, so thick that a bell a few feet below the surface it is as dark as night, though men have been down in sixty feet of sea water and worked by daylight. But the divers at Westminster did not mind the gloom. Lighting up their candles, they used, instead of working, to play cards and read newspapers. They took down beer; and even tried smoking during the sub-aqueous debauches, but the effect upon the breathing was not agreeable, and they took to chewing instead. By giving a random signal every now and then to the men directing the movements of the bell from above, they could convey the impression that they were working, and their little amusements were uninterrupted for some time, till at last they were found out. Diving dresses and helmets were then introduced, and the use of bells was given up with very beneficial results.

HOW TO MARRY A BELLE.—In Canada a rich old widower is said to have practised an ingenious scheme to gain the hand of the belle of the village. He hired an old gipsy to tell the young lady's fortune, and instructed her to state that a wealthy old widower (giving a description of his personal appearance and dress) would pay her a visit and offer himself, and that she would accept, and be left a wealthy young widow before the close of the year. Her next husband would be a young man she liked at present. The gipsy did her duty, the old man presented himself, and the marriage followed. He is likely to live many years, and the village belle may be a grandmother before she becomes a widow.

NO COMPLIMENTS IN PRAYER.—We have heard some prayers which were designed to effect the hearer rather than to reach heaven. The following characterizes the anecdote of John Randolph is a keen rebuke to the practice:—
In a spirit of repentance and sickness, he was visited by a minister who, at his request prayed for and with him. The minister began in this wise: "Lord, our friend is sick. Thou knowest how generous he was to the poor, and what eminent service he has rendered to his country, and how he is among the honored and great men of the earth."
"Stop, stop," said the impatient Randolph, "no more of such stuff, else the Lord will damn us both."

The best stock a man can invest in is the stock of a farm; the best shares are plow-shares; and the best banks are the fertile banks of the rural streams; the more these are broken the better dividends they pay.

A model young lady, just graduated from a certain distant academy, remarked the other day; "I can not deceive how the young gentlemen can drink to such a recess, when they know it is so congenial to their institutions."

A model young lady, just graduated from a certain distant academy, remarked the other day; "I can not deceive how the young gentlemen can drink to such a recess, when they know it is so congenial to their institutions."